

134
A
SERMON
Preach'd at the
FUNERAL
OF

Mr. *James Harman,*

IN THE

Parish Church of *Great Marlow*, in the
County of *Bucks.* *August 19. 1711.*

By *RICHARD MILLECHAMP*, M. A.
and Vicar of *Great Marlow.*

Publiſh'd at the Request of ſome of the Audience.

L O N D O N,

Printed for *Benjamin Tooke* at the *Middle Temple-Gate*,
in *Fleet-Street.* 1711.

SERMON

W. Churgrave.

FUNERAL

OF

Mr. James Harrison,

IN THE

Parish Church of St. Martin, in the
County of Buckingham.



By RICHARD MILLEHAM, M. A.
and Vicar of Great Martin.

Published at the Request of some of the Auditors.

L O N D O N

Printed for Benjamin Toole at the Middle Temple Gate.
in September 1771.

T O

Sir James Etheredge, Knight,
A N D
George Bruere, Esq;

Two of Her Majesties Justices of the
Peace for the County of *BUCKS,*
and Members of Parliament for the
Burrough of *GREAT MARLOW.*

Gentlemen,

IF the publishing of this Discourse (the hasty Pro-
duct of one Natural Day) be not a Demonstration
that I can deny you nothing; yet 'tis, I am sure, an Ar-
gument that I had rather expose my self, than not comply
with your Earnest Request.

I have always been oblig'd to You, indeed, for your
kind Acceptance of my Poor Performances; but at
Funerals, the best Judges are apt to be brib'd; the Critick
being generally laid aside, and none but good-natur'd Pas-
sions suffer'd to be predominant.

This, I doubt, was your Case; your Humanity would
have been sensibly touched at the Loss of a Friend, had he

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gone

The Dedication.

gone the common beaten Path to the Grave : But when you consider'd that an Accidental Bruise, made him feel the Pains of a Rack, and all the Artillery of Death were plaid upon him e'er he yielded ; this render'd you all Pity, Mercy and Compassion. These Advantages this Plain Discourse will want, when abroad in the World ; and must in no wise expect, even from a Candid Reader, who is a Stranger to the Occasion.

Your Names only must give it Worth, as well as prove its Protection ; for what honest Man will despise what you approve ? Who are Senators without sinister Views ; Churchmen without any Allay ; Subjects free from Sedition ; and Friends without Flattery, or dark Designs : This must be acknowledged by all that have the Happiness to know you, as well as, in a particular Manner, by

Your most obliged
humble Servant,

Richard Millechamp.



A

Funeral SERMON

Preach'd at

GREAT MARLOW, &c.

Job xix. v. 21.

*Have pity upon me, have pity upon me,
O ye my Friends, for the Hand of
God hath touched me.*

I Take the Occasion of our Meeting, to be too sad, to admit of a nice Disquisition as to the Author, Time of Writing, and Matter of Fact of this Book: I shall content my self, with taking *Job* under the Character given him by the Spirit of God; That *He was perfect and upright, one that feared God and eschewed Evil; that he was the richest Man of all the East*, blest with Sons and Daughters within his Walls, and with Flocks and Herds without; vertuously pleas'd without doubt, with the Affluence of his good Things, being plac'd above the Reach of common Calamities: But yet no sooner had God Almighty given his permissive Power, to that Spirit, restless in Wickedness, (who is always walking about like a roaring Lyon seeking whom he may devour) but he becomes the calamitous Spectacle of his compassionate Friends; and no doubt, the Butt of Contempt, and Disdain of his Enemies.

Job i.
Vers. 1.

B 2

Even

Job 2.
Vers. 1-11

Vers 12.

Chap. 16.
Vers. 2.

Even his three Friends, *Eliphaz, Bildad and Zophar*, who left their Habitations to attend upon his Sorrow; and when they saw him so disguis'd with Pain and Ulcers, that he was struck out of their Cognizance, they *lifted up their Voices and wept, rent their Mantles and threw Dust upon their Heads towards Heaven*. These alter their Carriage towards him, and often give *Corrosives* instead of *Cordials* to his Affliction; and therefore *Job* gives them the Character of *Miserable Comforters*; and says, That he who before time was Musick in the Ears of the Multitude, was now become the By-word of the People: So desultory and uncertain are the Praises of the Populace; as he complains in the 17th Chap. at the 6th Verse; and in the 19th Chap. at the 19th Verse, he says, *All my inward Friends abhorred me, and they whom I loved are turned against me*: They gave wrong Guesſes at the Cause of his Distemper, and thought him singularly wicked, because he was particularly punish'd. To which the good Man answers, with Rhetorick, almost as powerful as *Moses's Rod*, even to smite the rocky Hearts of Men, and make them weep, saying, *Have pity upon me, have pity upon me, O ye my Friends, for the Hand of God hath touch'd me*.

In Discourſing upon which Words, I ſhall endeavour to ſhew,

I. *The Duty of People under Afflictions.*

II. *The Duty of thoſe who are converſant with an afflicted Object.* And,

III. *I ſhall ſpeak ſomething, as to the Cauſe of Afflictions, deducible from the Words, for the Hand of the Lord hath touch'd me.*

I. *The*

I. *The Duty of People under Afflictions.* And this we may consider, *First*, as *Men*; and *Secondly*, as *Christians*.

Man, not regulated by Wisdom, and steer'd by Vertue, is certainly a very despicable Animal; not only fond of the Body, but a Slave to it: In his Youth he is hurry'd on by Lusts and Passions; in Old Age, tyr'd with the Lumber of his Limbs; the weighty Body, however worn out by Time, growing too ponderous for the Mind: sometimes bloated with too much Blood; at others, the Spirits are becalm'd with too little; at one while, vain and ridiculous in his Hopes, and boundless in his Ambition; at another, contracted in his Temper, and unreasonable in his Avarice; as poor as *Irus* to Day, and as profuse as *Apicius* to Morrow; imperious this Minute, and servile the next; pleas'd at something not worth his Notice, and ruffled with that which ought to be beneath his Passions; laborious and forward for the suppos'd good of the Body, supine and forgetful of the real Welfare of the Soul: He lives by Passion, and not by Reason, is ignorant what *Principle* means, and is a Stranger both to a settled Spirit, and a quiet Mind.

Now to rectify this deplorable Irregularity, was the profess'd Study of the *Philosophers*, many Years before Christ brought *Life and Immortality to light through the Gospel*. They endeavour'd to trim the dim Lamp of Reason, and to store Men with a Fund of Content in their own Breasts. In this Path *Socrates* was a great Traveller, and *Seneca* was no small Proficient: The first demonstrated that he thoroughly understood himself, preferring the Knowledge of his own Heart, to the Enquiries into the Nature and Paths of the *Planets*; and the latter, sublimated Reason so near the Height

Tim 1.
10.

Height of Christianity, that from thence some dreamt, that he held an Epistolary Correspondence with St. Paul; and indeed, to make Life answer the wise Design of the Donor, is a work highly worthy an improv'd Mortal. To guard against every Attack, and suck Comfort, even out of Calamities, gives us more justly the Characters of Men, than to eat, drink and breath; truly to steer the Ship in a Storm, makes a Man deserve the Denomination of a Pilot, more than the talking of the Language of the Deep in a Calm.

Who is he that can truly say, *Major sum quam cui possit fortuna nocere*, That he is above common Calamities, and exempt from the Shocks of Fortune? No one certainly; and therefore it is the Part of every prudent Man, to endeavour to break the Blow, and lighten the Weight of the Stroke, since it is not wholly to be avoided: and this can be only done by prudent Meditation and Foresight; by making a true Use of Life, increasing the Stores thereof, strengthening Man's Reason, and accustoming himself to the Thoughts of parting with that Treasure, which he is sure he must one Day lose. This is what lies in the Power of the *Peasant* as well as of the *Prince*, the illiterate as well as the learned, and may be perform'd at the Plow, or in the Street, as well as in the Study.

'Tis true indeed, that Losses and Calamities, which only affect the outward Substance, may more easily be born, than those dolorous Sufferings, that sometimes torment and macerate the Body. This seems to have been the Case of *Job*, who, when the Devil had Power only to touch his Extrinsicks, cries out with a pious Submission, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord*. But when the *Tormentor* had once Power of his Body, and had render'd him
not

not only troublesome to himself, but, almost, odious to his Friends; why then his Language is alter'd, and his Expressions are as sharp as his Pains: But this, I say, proceeded rather from the exasperating Arguments of his Friends, than the unresign'd Temper of the Afflicted, whose Patience has been admir'd by succeeding Generations, even to a *Proverb*: He was griev'd that his Integrity should be call'd in question, and his Misfortune term'd his Fault. But nothing could make him cast off his Assurance, which he had plac'd in God; or quarrel with the Hand that held the Rod. He neither reviles his Fellow-mortals, nor blasphemes his Maker; but pathetically begs, *Have pity upon me, have pity upon me, O ye my Friends, for the Hand of God hath touched me.*

When we consider that we are Men, we cannot, if we think at all, but know that we carry about us, the very Cause and Fewel of many Diseases. We know that Death will at last possess it self of every Fort, and that though its Attacks are different and various, yet all tend to the same general *Storm*: Sometimes the King of Terrors attacks us in our Out-works, either by a *Bruise*, or Fracture of a Limb; and at others, throws into the Cittadel, the fiery Bombs of a Fever: under the one we languish, and in the other we burn; and perhaps the Effect of either is Death: In the one, he is preceded by painful Pomp, and in the other, he takes us by surprize; and though he does not presently make us *His*, yet are we not our own; and is it not much better to out-live the Use of all our Limbs, than to be bereft of Reason? In the one Case, if a Man behave himself well, he dies like a *Martyr*, and in the other, like a *Madman*.

Secondly,

Secondly, Though bodily Afflictions and Pains, are irksome, yet they are avoidable, or they are not; if they were avoidable, why was not that previous Caution, and Prudence, made use of, that was necessary to have warded against the *Blow*? And if they were not avoidable, why should I play the Fool and repine at what I could no way prevent nor divert, no more than I could the Revolutions of the Year, extinguish the Light of the Sun, or damp the scorching Force of Lightning?

In other Cases, how fond are we to shew our Parts, and Courage; and then, why should we flag in the brightest Instances of Manhood? When our Satisfaction, would be great in performing the Parts of *Heroes*; our Example instructive to Spectators, and our Fortitude imbalm our Memory to future Generations. To see Reason holding the Reins of Sense, and taking Care of itself, when the Body is not worth the looking after, is trimming the Lamp indeed, and preserving the vital Flame to some purpose. Whereas to be always crying out, of some particular *Ache*, or *Pain*, looks like fixing the Soul in the *Part*, turning out the spiritual Tenant, through a nasty Passage, making it go out like the *Snuff* of a *Candle*, in the worst, and most literal Sense. How often do greater Pains take their Origin from Pride or Passion, than from bad Habits of Body, or *unfortunate Accidents*? And yet then, because the Fool will not die self-condemn'd, he'll go out, with less Noise than he came into the World. And shall not Reason teach us, to submit to what is unavoidable, and by prudent Management, make the best of a bad Cause. What Examples of Heroic Fortitude, does even the Heathen World afford us? *Anaxarchus* the

the Philosopher, bore the Bruises of the *Pestle*, with the greatest Patience, and own'd his Body to be a fit *Drugg* for the *Mortar*; when at the Command of the Tyrant *Nicocreon* he was bray'd therein. And *Canius*, who liv'd under the cruel Reign of *Caligula*, being told by the Emperor, that He had given Orders that he should be put to Death; made an humble Bow, and thank'd his Majesty; intimating, that under such a Government, even Death itself was a Mercy: The Officer carry'd him from *Play* to his Execution; and the Cruelty of the Tyrant, had no other Effect upon that brave Man, than to bid the *Centurion*, when he was dead and gone, bear him Witness, *that he had much the better of the Game*. *Seneca*, not only with Patience, receiv'd the unjust Sentence of Death, pronounc'd by *Nero*; but preach'd admirable Morality, whilst his Spirits wasted, and his Blood ran through his cut, and mangled *Veins*. And *Socrates*, took the fatal *Draught*, fill'd with the Meditation, and Contempt of Death. These Men, speaking as they were *Heathens*, being supported by the Consciousness of their Innocency, made it their Business to die as courageously, as they had liv'd honestly. And indeed, what may not a Man bear, when he considers that 'tis his Duty, as well as Interest, to be resign'd to an *Omnipotent Power*.

He that does not suffer as a Malefactor or evil Doer, but has preserv'd his Conscience and his Honour, has his Mind fortified, and is hardned to a Temper of Suffering; He does not let an enrag'd Mind meet the bodily Flame, and so contribute to a general Conflagration.

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I am

I am not at all of the *Stoicks* Opinion, who held that *Pain* was nothing of an *Evil*; and that nothing could deserve that Name, but what was scandalous and immoral: Neither would I absurdly affirm with Them, that a Man may be as happy in *Jail*, or on a *Gibbet*, as at his Liberty and his Ease: But I only argue, that even in a natural Estate, and by the bare Help of Reason, a great deal of Anguish may be prudently born; That the Force of a well cultivated Mind, the Consciousness of Innocence, and a due Sense of Honour and Shame; may buoy up the Spirits, and support the Man; make his Condition tolerable, tho' not easie, after *Art* has been baffled and the prudent Application of *Medicines*, has prov'd ineffectual: And that a Man may be brought by Meditation, and fore-thought-of Death, and Calamities not only to despise the World, but even the *Pomp* and *Parade* of Death. And if this may be done, and 'has been practis'd, in a meer natural Estate, and only by the Help of Reason, what glorious Progress may be made, by the mighty Assistance of Revelation?

What the *Heathens* talk'd much of, and sometimes perform'd, *Christianity* teaches us always to do.

The Mind of a Christian is all calm and steady; his Breast is fraught with peaceable Thoughts, Patience, Charity, and heavenly Love: He has a comfortable Prospect beyond the Grave, and his Eyes being fix'd upon the promis'd Land, he regards not the Roughness of the Sea, nor the Tossings of the Ship. The Sovereign Physician of Souls said, He would not leave his Followers *comfortless*; and in Conformity
to

to his Promise, He sent the *Holy Ghost*, and has given us the Gospel, in which every Precept is a Sovereign Medicine, and every Promise, a Cordial to a painful Body, or a fainting Soul. Christ our great Pattern, was made perfect through *Sufferings*; and our God has told us, that *He chastiseth every Son whom he receiveth*; and that great shall be the Reward of the Patient, since our *light Afflictions*, which are but for a Moment, work for us, a far more exceeding and eternal Weight of Glory. The Force of Christian Principles fortifies the Man, and overcomes the Devil; 'twas this that peopled Heaven with Saints, and fill'd the Calendar with Martyrs: it must mitigate Man's Grief, as well as add to his Glory, not to have had his *Consolation in this Life*.

God be praised, we live not in Times of any fiery Tryals; nor are we in Danger of any thing, but too much *Latitude* and *Libertinism*; but as long as we carry these frail Bodies about, the Parents of Diseases, and Source of Corruption, we cannot pretend to be free from Pain and Trouble; and were there never so good an Agreement between the Elements whereof we are compos'd, and were we temper'd like Steel, or hard as a *Diamond*, yet must we not pretend to be Proof against Accidents and Disasters, as the *Occasion of our Meeting testifies*; and then by means of the close Union that is between the Soul and Body, the former will always be something more than sensible, of what the latter suffers; and by Vertue of the Pungency of Pain, the Christian will always be very necessary to come in to support the Man. Faith in a crucified Saviour, and a Conscience void of Offence, will prove the best *Opiat*; these like our Saviour to the Sea, will say *Peace, be still*, Mark 4. v. 39.

Office for
the Burial of
the Dead.

still, and immediately there will be a great Calm. They will add Strength to the Nerves, Vigour to the Spirits, and call to his Help insuperable Strength: So that a Man will suffer like *St. Stephen*, with the chearful Countenance of a Martyr, and not with the dejected Looks, or impudent Behaviour of a Malefactor: In short he will be courageous as a Man, and resign'd as a Christian; *patient in Tribulation, and rejoyce in hope*; buoy'd up with the Thoughts of having done his Duty here, which will entitle him to an immense Reward hereafter; and resolving not to part with his Patience, Faith, or good Conscience, he will with old *Eli*, say *it is the Lord, let him do what seemeth him good*; and with our Church in her excellent Liturgy, *O God suffer me not at my last hour for any Pains of Death to fall from thee.*

Secondly, I come now to consider the Duty of those who are conversant with an *afflicted Object*; and that the Text intimates to us is Pity: *Have pity on me, have pity on me, O ye my Friends*; Holy *Job* here speaks, without doubt, to his Friends before-nam'd; that they should not term his *Misfortune* his *Fault*, nor think that the *Ulcer* of his Body, proceeded from the *Cancer* of the Mind; but should assist him in his Wants, and comfort him in his Afflictions; and so answer the End of the noble *Character* which he gives them; *have Pity on me, O ye my Friends.* Now this Pity relates either to the Body, or the Soul; the *First* is what, I suppose, is here primarily meant, tho' the *Latter* is one of the noblest Employments of a Christian. Now Pity to the Body consists, in taking all the Care we can, that it be not destitute of those things whereof it stands in need; to spare

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spare neither Purse nor Pains, Assistance nor Advice, and to contribute even to the fancy'd Ease of the *Invalid*, where our Compliance may not be likely to increase the Malady: To let neither the Poverty of his Condition, nor Nauciousness of his Distemper, make us turn away our Head; for this was what holy *Job* complain'd of, *My Kinsfolk have fail'd*, *Job 19.* *and my familiar Friends have forgotten me, they that dwell* *14, 15, 17.* *in mine House count me for a Stranger, and my Breath is strange even to my Wife;* this made him cry out, *Have pity on me, O ye my Friends.* And indeed, when Beauty is decay'd, Health impair'd, Strength lost, Power departed, and all the Paint of Wit and Rhetorick, wither'd into a trembling Sigh or a Groan, then is room for Friendship indeed to appear; for then it cannot be suspected of any sordid Designs, nor pass for a *Trade*, or mercenary *Barter*. But the least thing we can do for an afflicted Person, is to console with him in his Sufferings, though we cannot mitigate his Pain; to be piously and prudently cheerful in his Sight, and to take Part of the Burden of the Mind, though we cannot of that of the Body. This eases him by a Sort of Transfusion that does not infect us; it looses the Thoughts that seem'd to be link'd to the Part affected; relieves his anxious Mind, raises his Hopes, and abates his Fears. But above all, the Persons who are conversant with afflicted Objects, must have pity upon their immortal Souls; They may perceive and see, when the Person is most malleable and flexible; strike in with the Opportunity, and do the Part of a *Priest*, when the *Minister* is absent. They must take care to give no ill Example; they must preach up Patience and Resignation; direct with Judgment; and rebuke, if needful, without giving Offence.

Those

Those that are capable of assisting the Body with *Medicine*, are but few; but the meanest Person may be able to prescribe for the good of the Soul; administer Comfort in the greatest time of need, and receive a Blessing from the Sight of a suffering Object, at the same time that he confers a Comfort. " Thus *Eusebius* tells us of a Woman, who was going to renounce " her *Christianity*, and to sacrifice to *Idols*, but was so " affected at the Fortitude and Resolution of a Martyr, " which she saw at a Stake, that she recover'd her " Courage, own'd her *Christianity*, and begg'd for " Execution. I may here also add, that the Pity of those that come under the venerable Character of Friends, may be yet further extended; for when it cannot give Relief, nor hush the *Storm*, but the tatter'd *Bark* must inevitably sink, it will not only follow the *Wreck*, go with the Corps to its *long Home*, and act the Part of a Mourner at the Grave, by parting with a Sigh or a Tear, for the Loss of a Friend; but will extend itself to his nearest Relations, whose Loss can never be repair'd, tho' they be left not only above Want, but in the midst of Plenty; it will perform all kind Offices of Humanity to the Living, love the Name, and preserve the Memory of the Dead; practise and repeat his praise-worthy Actions, cancel and cover his Infirmities, and put the best Construction upon those Deeds that were doubtful. This is to be born for noble Ends, to act the Part of a Friend, and to *pity* to some Purpose.

III. I come now in the last Place, to speak something as to the Cause of Afflictions, deducible from the Words.--
For the Hand of God hath touch'd me.

We may here observe, what manner of Person *Job* was, whose Words we have now before us: He was, as I said before, a Person whom the Holy Ghost characterizes, to be perfect and upright, one that feared God, and eschewed Evil; and yet it pleased God to make him as Exemplary in his Sufferings, as he was great in his Character; so that *He became a very Scorn and Derision to those that were round about him*; an Argument certainly, that *Those whom God loveth he chasteneth, and correcteth every Son whom he receiveth*. The World is generally inclin'd to judge, that God is particularly displeas'd with those Persons, who are visited with some *uncommon Visitation*. Thus our Saviour was ask'd, whether or no those Persons call'd *Gallileans*, from *Judas Gaulonites*, their Captain, whose Blood Pilate had mingled with the Sacrifices (notwithstanding he had no due Authority over them) I say, whether or no they were Sinners above all the *Gallileans*, because they suffer'd such things? But our Saviour answer'd, *I tell you, nay*. This World is no Place for Rewards or Punishments, for the Righteous are often depress'd, whilst the Wicked are exalted: Thus *John the Baptist*, the Precursor of Christ, is in Prison, and beheaded, while *Herod's* on the Throne; and *Lazarus* is expos'd to want, and full of Sores, whilst *Dives* is clad in purple and fine Linnen, and fares delicately every Day; even those very Men, of whom the World was not worthy, the pious Planters of Christ's Church, were *ston'd*, were *sawn asunder*, Heb. 11. 37. were tempted, were slain with the Sword; they wander'd about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented; and yet they had obtain'd a good Report through Faith. 'Tis true indeed, there is no Person, (*Christ only excepted*) but has deserv'd to be punish'd, because he has provok'd God by his Sins.

Sins. But yet, the Punishment which Men feel in this World, generally speaking, is the Effect of God's Mercy, and not of his severe Judgment. It is sent either for the Amendment of their Lives, where it proves not mortal, for an Example to others; or out of love to themselves, their Race is shortned, lest they should meet with Rubs in their Course, and so *They are taken away from the Evil to come.* Sometimes indeed Providence seems to stand by, and let us run the full Length of our Chain, and leaves *Second Causes* to be the punishers of our Folly; but then generally speaking, the Person is conspicuous in his Crimes, and daring in his Attempts; and he is smitten in his Sin, and left a Monument of presumptuous Folly to future Generations; but even when this happens, we must be cautious how we censure, lest we meet with the Reward of rash *Judgers*: But this is far from the Case that is now before us; for his Afflictions were sent him for the Tryal of his Fortitude, the Exercise of his Patience, and the increase of his Faith; and this Use holy *Job* made of them, and so was admitted into the further Favour of Heaven.

I have now spoke something to every Part, into which I branched my Text; and should conclude, did I not hope that saying something, more particularly, on the melancholly Subject of our present meeting, may be of Advantage to some Part, at least, of this Audience.

Funeral Sermons are here, as rare as they are necessary; I call them necessary (tho' I am not solicitous who preaches them) because upon such solemn, mournful Occasions, Peoples Ears are generally

erally most open, and their Hearts most susceptible of Impression. They are the *Epilogue*, after the last Act is finish'd, and seem to be no other than the Words of him that is *dead who yet speaketh*; and therefore must have, at least, all the Strength of *Dives's* Argument, who said of his Brethren, sinful as they were, that *If one went, or spoke to them from the Dead they would repent.* Luke 16. ver. 30.

You see here a *Corps* ready for the Grave, that was hardly arriv'd to the *Meridian* of its Strength; not sapless or dry, and decay'd by Age, but like a flourishing Tree, broke off by a *Storm*, with his fruit about him: 'Twas but t'other Day, that he wanted neither Strength of Body, nor Spirit, to grapple with any thing, but such a *Disaster* and Death: For indeed I my self have reason to think, that if his Heart had not born a Proportion to his body, his Funeral Obsequies had been long ago solemniz'd.

He had a vigorous and enterprizing Mind, and was not willing to surrender, though he was vigorously attack'd; and had he had but timely Assistance, equal to his Strength; he might still have been the Delight of his *Family*, as well as Comfort of his *Friends*: But his being willing to trust God rather than Man, which was his usual Expression in Affairs, has, I hope in the Lord, sent his Spirit to the Mansion of happy Souls, brought his Corps in our View, and rob'd us of a Friend.

I thank God whenever I visited him, I found him easy and quiet; though He had sometimes *Paroxysms* of Pains which were next to intolerable: The

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Sense

Sense I had of his Condition made the passionate *Petition* in the Text needless to me; for I was always readier to Pity, than He to complain; for besides the Sympathy that I bear with Persons in Distress, I respected him as a good Neighbour, lov'd him as a Parishioner, was oblig'd to him as a Friend, and heard many things from him, that courted my Admiration as well as Esteem, which exceeded his Education, and would have been admir'd even in those that had mov'd in a higher Sphere: But He is gone! and ceases to be either the Subject of Pains, or the Object of our Pity; He is no more a Husband, a Father, an Acquaintance, a Neighbour, or a Friend; nor a Friend did I say? Yes, He yet reads us this kind *Lecture*, *Let not the Rich Man glory in his Riches, nor the Mighty Man in his Strength, but let him that glorieth, glory in the Lord.*

He has laid down this painful, putrid Body, even in the midst of his Age, and in full Strength, teaching us, that the King of Terrors can undress us at Noon-Day, as well as at Night; and that He oft attacks us with Weapons which we never dreaded, nor thought of; and consequently know not how to guard against. He is now, I trust, in a *Paradisical Estate*, amongst the Spirits of *Just Men*; where the Soul feels a vast Inlargement, not only in being releas'd from her narrow Confinement, but freed from the Impediment of bodily Pain. He has left this corruptible Body, to be dispos'd amongst its original Dust; there to remain 'till He shall come who is deck'd with Light as with a Garment, and is clothed with Majesty and Honour; who shall change his vile Body that it may be like unto his glorious Body; free from all accidental Deformities

Imperfections or Obscurity; and be fortified against all Calamities and Diseases. He is now no longer subject to any sensible Declension, or painful mutilating Change; Time has done its worst, and Death has exerted its full Power. Let us therefore now proceed to do the last kind Office, and give the Earth her own; and be taught, by reflecting on what our *Brother* suffer'd, to be always prepar'd, since we are as ignorant of the Manner, as of the *Day or Hour of our Lords coming.*

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F I N I S